THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*This is my commandment, That ye love one another, as I have loved you. . . . Ye are my friends, if ye do whatsoever I command you.*"—JOHN 15: 12-14.

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THE SCHOOL OF LIFE.

BACCALAUREATE SERMON PREACHED BY BISHOP O. F. WHITNEY BEFORE THE STUDENTS OF THE AGRICULTURAL COLLEGE, LOGAN, UTAH, JUNE 4, 1905.

"MARK the perfect man." The phrase is scriptural, and has been applied to the God-man, Jesus Christ, the Savior of the world. He, indeed, from a Christian point of view, is the perfect example of what a man ought to be, and of what a man may be, if he will let that divine example influence him; if he will "take the Holy Spirit for his guide," and allow it to persuade, convert, develop, and lead him on to his eternal destiny. The very fact that Christ is our exemplar, shows what God intended man to become, and gives us the right to apply the phrase, "Mark the perfect man," not only to Him, the Redeemer of the race, but to every man who makes Christ his model and follows Him to perfection. "Be ye perfect, even as your Father which is in heaven is perfect," was not spoken in vain to the ancient disciples of our Lord. It is possible for man to be perfect. Had it not been, such a thing would never have been required of mortals. It is contrary to the nature of Divinity to deal in superfluous words and usages. When Christ said, "Be ye perfect," he meant it. Perfection is the object of human existence, from the standpoint of the Divine.

True, it is a relative perfection of which I speak. Absolute perfection would imply stagnation—would put an end to progress, eternal progress, which is essential to everlasting life. The perpetual onward flow of the river,

or ocean of existence, is necessary not only for its purification, but for its very being. However perfect man may become, he can still "go on to perfection." As he progresses, "Alps on Alps arise," and the summit of one attainment proves but the look-out point to heights still unsurmounted. Nevertheless, we should aim at perfection—absolute perfection. It cannot hurt us, for we cannot reach it; and we need ideals; they are necessary to progress. Aim at the stars and you may strike the mountain tops; aim lower, and the results will correspond.

A desire to grow, to "get on in the world," is not inconsistent with the true spirit of contentment. One need not be discontented, misanthropic, because he wishes to advance, but he should be satisfied with his rate of speed, with the ways and means of his advancement, and even with his surroundings, if he cannot improve them.

What humorous philosopher was it that said there should have been eleven commandments instead of ten, the eleventh one to read, "Fret not thy gizzard!" In other words, be content with things as they are, so long as you cannot change them for the better. At the same time, progress whenever and wherever possible. "Come up higher," is just as much a divine injunction as "Acknowledge the hand of the Lord in all things." Christ, who advised the Roman soldiers to be content with their wages, was in accord with Solomon, who had said: "Whatsoever thy hand findeth to do, do it with thy might." That always means progress. Faithful, conscientious toil is the royal road, and the only road to soul-development. Contentment with one's lot, and perfection in one's sphere, represent the sum of human usefulness and human happiness.

I am reminded of an incident related to me by a friend, who, when a youth, just starting out in life, asked his father what he would advise him to do, in order to succeed. His father replied, "It doesn't matter what you do that is good, so long as you become perfect in it. If you are a shoemaker, be the best one in town." My friend remarked that this was the choicest piece of advice his father ever gave him, and the one he most distinctly remembered. It was President Brigham Young who said that man is, or may be, as perfect in his sphere, as God and angels are in theirs.

Let us now ask the question, what is meant by perfection, what does it mean to be a perfect man? I think you will all agree that the perfect man is the fully developed man, the educated man, educated in every sense of the word. Education, I need scarcly say, is not limited to the discipline and experiences of the schoolroom. Elbert Hubbard, that eccentric genius says the educated man is the one who "knows how," it matters not where he got his knowledge. This is a great practical truth, but as the definition of a perfect man, it does not go quite far enough. Many a man knows how, who does not do; and when that is the case with things that he ought to do and can do, he shows himself imperfect, not fully developed, not entirely educated. A man should not only know how; he should do as well as he knows, if that be possible. Men sometimes do better than they know, but not designedly. I conceive the perfect man to be one who has the power to do best and greatest things, and does them. To live up to the light and knowledge that we possess, is to be perfect in our sphere; and in doing that we do our whole

duty to God, to ourselves, and to our fellow man. This is "complete living," though only in a relative sense; for still the "Alps on Alps arise."

We come now to the consideration of a theme, among the loftiest and sublimest, the profoundest and most far-reaching that the finite mind can grasp. Education, in the highest and broadest sense, is synonymous with progress, and is the fruit of experience in all the departments of human activity. Nay, more, is not every form of life, animate or inanimate, in process of education, of preparation for something higher, nobler and better to come? The insect on the wing, the flower that blooms in beauty on the mountain side, the cultured tree of the garden, man in all his varied relations and pursuits, earth in her diurnal revolutions, the suns and stars of all the systems seen and unseen—all these are at school, are pupils of the infinite Intelligence which called them into being that they might be brought to perfection.

The schoolroom is but the vestibule of the great temple of learning which may be termed the college of life, the university of human experience. And if we reason spiritually, what is this mortal life but the preface to a book, the prelude to a poem, the prologue to a play? I prefer interlude to prelude, however, since if man's spirit be eternal—if it lived before and will live after—then is this life an intermediate rather than a primary department of eternity's school; the preparatory grades being a thing of the past, and the college or university a thing of the future.

Education, human education, is the leading out and lifting up of the soul into the ripe, full enjoyment of all its powers potential. To educate men and women is to put them in full command of themselves, to completely possess them of their faculties, which are only half possessed until they are educated. Education imparts nothing but discipline and development. It does not increase the number of man's original talents; it adds nothing to the sum of his inherent capabilities; but it improves those talents, it develops and strengthens those capabilities, brightening what is dull, making the crude fine, the clumsy skilful, the small great, and the great still greater. Education supplements creation, and moves next to it in the order of infinite progression. Education completes what nature has begun, or it begins where creation leaves off; and yet, if creation be but organization out of pre-existent materials, and I cannot conceive the opposite, then are creation and education interchangeable terms.

This being true of education, what of the educator? The educator stands next to the creator, and in the highest instance of illustration possible, they are identical—the two are combined in one. The greatest of all educators, the wisest of all Teachers, said: "He that hath seen me hath seen the Father." It has been affirmed that whoever causes two blades of grass to grow where but one grew before, is a benefactor. He is more—he is a creator, an educator, a developer of latent powers.

The highest idea of education is growth—self-development. The instructor does for his pupils what the husbandman does for his plants and trees—cultivates, nourishes, cares for and protects them, places them in those conditions where they can best expand according to the laws of their own being. If the tree have no life in it, if it cannot grow, what avails all the toil of the husbandman? If the pupil will not study, will not try to learn, makes no

effort to help himself, how can anyone assist him? Education is creation, but the educator does not create the faculties of the pupil, any more than the gardener creates the constituents of the tree. He cannot compel the mind; he can only incite and encourage it, educating or leading out its faculties, thus converting the potential into the actual. This is the highest glory of the educator, it is the acme of his achievement. All development is the result of co-operation between the cultivator and the thing cultivated.

Since only the educated faculties are capable of "complete living," it follows that the faculties not educated are partly dead. At all events, they are asleep, and sleep is a symbol of death. This helps us to understand the significance of the spiritual death—banishment from the presence of God. To restore man to that glorious presence, to redeem him from ignorance and sin, to develop the soul in all its parts, the human tree in all its branches, awakening what is asleep, making the barren fruitful, and giving life in lieu of death, is indeed the function of education.

I believe faith to be the cause of all growth, as it is the mainspring of all action. Without it, there would be no education, progress would be impossible. We do nothing without first believing it can be done. The infant creeps, the man walks, by faith. Even those who scoff at faith, must exercise it in order to live, move, and have a being. God works with all men according to their faith. What if it should be found that He works with all His creations upon the same principle? "Faith as a grain of mustard seed" will "move mountains." Have you seen the root of a tree, or the bursting bulb of a plant, breaking its way through a pavement of concrete or stone, rending the very rocks in order to fulfil its destiny—to respond to the call of the Creator and "Come up higher?" If man were as perfect, as obedient to law, in his sphere, as the trees and plants are in theirs, where would be the limit of his power? Earth itself keeps the law of its Maker better than mankind as a whole. Therefore shall it be sanctified, and eventually be made celestial, so that beings of a celestial order may inhabit it.

There is a spiritually scientific and philosophic reason at the bottom of the demand for faith as the first condition of salvation. Unless we believe in God, He cannot do for us all that He desires to do. He cannot give what we are not able or not willing to receive. Therefore He says, "Draw near unto Me, and I will draw near unto you." We draw near unto God by believing in Him, and if we truly believe in Him we will obey Him, thereby building upon the rock, and not upon the sand.

Man is a many-sided being. His education, in order to be complete, must be fourfold—mental, physical, moral and spiritual. Some think the moral includes the spiritual. I do not. I hold that the spiritual includes the moral, and not only the moral, but the mental and physical as well. Educate a person spiritually and you educate him entirely—you prepare him for "complete living." But this cannot truly be said of any other kind of education.

Broadly speaking, there are but two kinds of education—the one dealing with temporal things, or things of time, and the other with spiritual things, or the things of eternity. But the spiritual includes the temporal. Therefore, in the last analysis education is one, and signifies the growth or evolution of the entire being.

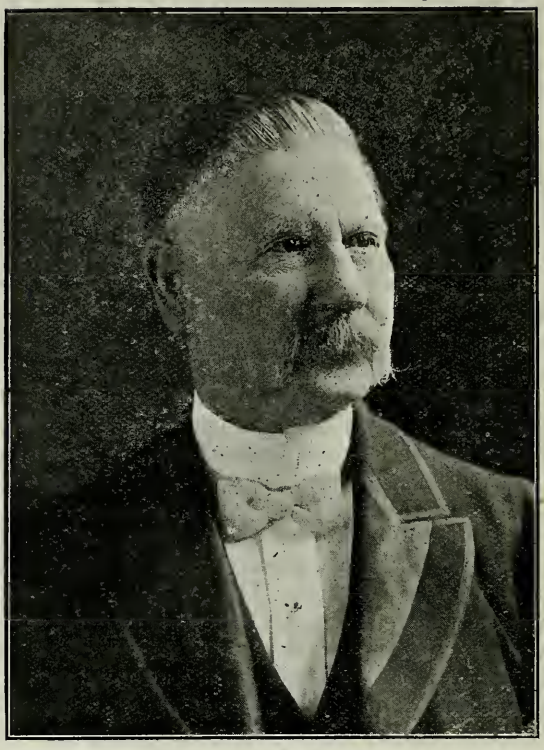
Christ's education was spiritual; it was all the education He had, that we know of, but it was sufficient; it made Him the Master that He was, so that all men might sit at His feet and learn wisdom. No man was able to confound Him. The most learned rabbis, doctors, lawyers, were as mere children in His presence, even when He Himself was but a child. His education, which came direct from God, circumscribed theirs obtained in schools and colleges. He knew them through and through, and could read their very thoughts, but they could not fathom Him—a divine light in the midst of their learned darkness and the darkness comprehended Him not.

I do not mean to disparage worldly wisdom; we cannot do without it while we are in the world. We cannot ignore the railroad, the steamship, the triumphs of electricity, the wonders of science, the sublimities of art, the affairs of commerce and of government. We cannot despise the genius of a Shakespeare, than whom no mere human being was more worldly wise. He has but one superior in the knowledge of earthly things, and that one is Christ, the God-man, whose divine sapience so easily and so signally baffled the most learned and most crafty who taught to confound Him. The Bible and Shakespeare lie at the basis of the world's literature. They are almost literature in themselves. No, we cannot do without worldly wisdom; it is a good thing to be worldly-wise.

"The children of this world," said Jesus, "are wiser in their generation than the children of light." That is, wiser as to the things of earth and time, the things immediately around them. This is the fact, but is it so of necessity? Does such a condition need to be? It is not simply because the worldly-minded concentrate upon worldly things, to the neglect of things heavenly; while the spiritually-minded ignore the things of earth, in an over-zealous concentration upon the things of heaven? The balance should be preserved, the equilibrium maintained. Things earthly and things heavenly each have their proper place, and we should give to each the time and attention due, rendering unto Cæsar the things that are Cæsar's and unto God the things that are God's.

[TO BE CONTINUED.]

Redeeming the Time.—There is a beautiful Indian legend of a good spirit, who, wishing to benefit a young princess, led her into a ripe and golden cornfield. "See these ears of corn, my daughter; if thou wilt pluck them diligently they will turn to precious jewels; the richer the ear of corn the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer, and scarcely any grains of corn on them; further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost. To each of us are golden opportunities offered, and we need to seize the duties and privileges of every day as though they were the whole of life.



APOSTLE CHARLES W. PENROSE.

Apostle Charles William Penrose was born at Camberwell, London, February 4, 1832. It is said of him that he read the Scriptures when four years old, and at an early age he was well versed in the doctrines of the Bible.

He joined the Church of Jesus Christ of Latter-day Saints May 14, 1850, being the only one of his father's family to do so. When not yet nineteen years of age he was ordained an Elder and sent on a mission to preach the Gospel. Literally without purse or scrip he started out. With bleeding feet, but with undaunted heart he reached the town of Maldon, having slept out of doors for the first time in his life the chilly night previous. He met with much opposition, but steadily went on with his labors until he succeeded in raising up branches of the Church at a number of places. He labored for seven years in poor agricultural districts, trudging on foot between three and four thousand miles each year.

Elder Penrose was next called to preside over the London conference, and subsequently over the Cheltenham and Birmingham pastorates. In early days pastorates consisted of a number of conferences. During this time he

wrote many doctrinal articles for the MILLENNIAL STAR, and his songs of Zion cheered the heart and fired the zeal of thousands of the Latter-day Saints.

In the year 1861 he emigrated to America, assisting a large company of Saints across the ocean and plains. He drove an ox team across the plains, being eleven weeks on the way. For three years he lived in Davis county, doing manual labor in the summer and teaching school in the winter. He then moved to Cache valley.

In April, 1865, he was called on a mission to England. The company with which he traveled was thirty-six days in reaching Omaha. The Indians were hostile, and many were the dangers through which they passed. On arriving in England he was sent to preside over the Essex conference. A few months later he was appointed to London. The last two years of his mission he assisted Franklin D. Richards in editing the MILLENNIAL STAR and in visiting conferences both in Great Britain and on the Continent.

On his return he engaged in business in Logan for a time, when at the invitation of Apostle Richards he went to Ogden to take charge of a paper, the "Ogden Junction." He lived in Ogden for seven years, during which time he took an active part in political and ecclesiastical affairs. President Brigham Young then invited him to come to Salt Lake City and become connected with the "Deseret News." In 1880 he was made editor-in-chief of that paper. He continued to take an active part in public affairs. In August 2, 1884, he was chosen to be second counselor to President Cannon of the Salt Lake stake of Zion. A year later he was sent on a brief mission to the States, which was extended to a mission to Great Britain. Again he presided over the London conference, and assisted editorially on the MILLENNIAL STAR, also visited much in various parts of Europe.

After his return from this mission Elder Penrose spent two winters in Washington in writing articles for the papers and magazines on the situation in Utah, and in visiting prominent men in behalf of the persecuted Latter-day Saints.

In 1899 he was appointed by President Lorenzo Snow to resume the editorship of the "Deseret News," which is now one of the leading newspapers of the West.

Elder Penrose was chosen to fill the vacancy in the quorum of the Twelve Apostle caused by the death of Apostle Abram O. Woodruff. He was ordained and set apart to this office July 7, 1904.

The Elders and Saints in Great Britain are indebted to Apostle Penrose for much of their Gospel literature. His "Rays of Living Light" continues to be the favorite tract for mission work in these lands. At the age of seventy-three he is still an active worker in the Church. Although journalism seems to be his forte, his talents and energy fit him eminently for a missionary, in which important calling he meets invariably with success. His practical experience in various walks of life gives him an insight into the thoughts and workings of all classes of society. His advice is sought in difficulty and doubt, and he wins his way easily to the hearts of his fellow-men. Charles W. Penrose is a remarkable man. Nature stamped him as such, and his life work, thus far, confirms the truth of her decree.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 10, 1905

EDITORIAL.

BIBLE CRITICS AND CRITICISM.

THERE seems to be another wave of contention sweeping over the religious world as to whether the Bible is what it purports to be. The "higher critics" have pretty well settled to their own satisfaction at least that much of the Old Testament is myth and fable, and not authentic history; and now the New Testament is to be searched, sifted, and explained in the light of the same criticisms. Champions have arisen for and against this assault on the Scriptures. There are attacks and counter attacks, and the battle wages merrily on. Recently many have used the columns of the press to present their views on this subject. A heading under which much has been written is, "Should Clergymen Criticise the Bible?" Many claim that they should not. As one writer puts it: "Are we to allow our ministers of religion first to take upon themselves authority to teach, and only then to consider what it is they are or are not going to teach?"

He thinks such a position is absurd and dangerous, and points out some of the results of this spirit of criticism among the leading English clergy. He says: "It is impossible to exagerate the importance of these questions. A wave of scepticism is sweeping over the country. People are becoming increasingly indifferent to their religious duties." And the reason for this increasing indifference is given as follows:

"Not a little of this do we owe to the clergy of the Church itself. Canon Henson declares the Gospel evidence of Christ's physical resurrection to be worthless. Dr. Sanday—a great scholar and divine—has stated that the incidents of Christ's temptation 'are on the face of them not historical facts.' The Bishop of Birmingham—Dr. Gore—has admitted that the historical evidence of our Lord's birth of a virgin 'does not compel belief.'

"As to the ascension and the physical going up of a material body Archdeacon Wilberforce has pointed out that 'what is up at Galilee is down at the Antipodes.' The Bishop of Winchester has demolished the accepted vision of the gift of tongues at Pentecost. And the whole position of belief in the Bible was given away by the Bishop of Birmingham when he said that 'prophetic inspiration is consistent with erroneous prediction."

Another writer says that "Professor Beit of the Richmond Wesleyan College has abolished hell and the immortality of the soul." "Also a large number of the clergy of the established church have recently issued a manifesto urging the application to the New Testament of the methods of the higher criticism."

Dr. Torrey, who has no use for the "higher critics" says in a recent number of the *Review of Reviews*:

"If the destructive criticism of to-day, represented by the Graf-Wellhausen school of criticism, is true, and a real advance in Biblical knowledge, it is not more than fair to admit that on this point Thomas Paine, the infidel, was about a century ahead of them, for many of the points they most emphasize are found in Paine's writings. In fact, at a great religious congress in America, Rev. Dr. Howard Osgood, Professor at Rochester Theological Seminary, read at the Congress a statement of the positions held by these advanced critics, and then appealed to them and asked if it was not a fair statement of their positions. They replied, yes, that it was. Then he said, 'I have been reading verbatim from Thomas Paine's "Age of Reason."'"

What is the trouble with these "wise men" of our day?

The Apostle Paul in writing to Timothy accurately predicted the present condition, when he speaks of certain men who should have "a form of godliliness" but should deny the power thereof; they should be "ever learning but never able to come to the knowledge of the truth."

And why should they not be able to come to a knowledge of the truth? Principally because they depend upon their own learning, and refuse to listen to the revelations of God delivered to the world through modern prophets. They deny also the operations and powers of the Holy Ghost, and say they are no longer needed in this enlightened age.

The Scriptures which these men claim to expound were written under the inspiration of God. Their authors were "Holy men of God" who "spake as they were moved by the Holy Ghost." In order to understand these same Scriptures, it is necessary to be guided by the same Spirit which moved upon those who wrote them. Paul says to the Corinthians, speaking upon this subject:

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." (I. Cor. ii: 10-15),

Paul herein teaches that the things of God can only be understood by and through the Spirit of God, and not by the wisdom of man. The "higher

critics" do not claim to be inspired as the writers of the Bible were inspired, yet they sit in judgment on that which, according to Paul, they are entirely incompetent to do.

Paul in his epistle to the Ephesians gives another explanation of the present confusion of ideas regarding Gospel truth. The Saints, he says "are built upon the foundation of apostles and prophets." These apostles and prophets together with the other officers in the Church of Christ, we are told were expressly "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fulness of Christ: that we be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Any church, therefore, that has done away with apostles and prophets, claiming there is no need of them, lays itself liable to be "tossed to and fro and carried about by every wind of doctrine;" but a Church built upon the foundation of living, inspired apostles and prophets is safe from this danger.

The present condition of the religious world is argument enough to prove the need of a restoration such as the Latter-day Saints proclaim. Well might Christ ask "When the Son of man cometh, shall he find faith on the earth." The Bible is being torn asunder, and skepticism is growing apace.

Yet there are some who will still believe. There are some who accept the word of the Lord through the apostles and prophets which He does and will send—some who have faith in all that God has revealed, and all that He does now reveal; and they "believe that He will yet reveal many great and important things pertaining to the kingdom of God."

The Book of Mormon testifies to the truthfulness of the Bible. Instead of it superseding that record, as some think is its purpose, the Book of Mormon comes as a defender and a supporter of the Bible.

One of the prophets on the Western Continent writes regarding the Bible and the Book of Mormon:

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines; and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." (II Nephi iii: 12).

The Latter-day Saints accept both the Bible and the Book of Mormon as containing the word of God. And these two divine records are even now growing together "unto the confounding of false doctrine." When the wise of the world will let God be their Teacher; when they come to the realization of the truth that in studying the Word of God, they must have some knowledge other than that which comes from their own, weak efforts, and that they must have some divine help to understand divine things—then, only, is it possible to come to a unity of the faith on the meaning of the Word of God as revealed to man.

N. A.

THE headquarters of the Bristol conference have been moved to Ivy Leigh, Drove Road, Swindon, Wiltshire.

Transfer.—Elder Ben C. Rich of the Liverpool conference is transferred to the Liverpool office.

FROM THE MISSION FIELD.

District Meetings.—A very successful district meeting was held at Darlington, Newcastle conference, on Sunday, July 23, 1905. Quite a number of strangers and investigators were present, and a good spirit was enjoyed.

On Sunday, July 30th, a district meeting was held in the Deseret Hall, Southampton branch of the London conference. President Grant, President Jesse W. Hoopes, and four Elders of the London conference were in attendance. The meetings were well attended by Saints and strangers. President Grant spoke on the fruits of the Gospel, and the divine mission of the Peophet Joseph Smith. Brother Willard J. Andelin and Sister Arvilla Clark each sang a number of beautiful solos. The branch was reorganized with local Elder George C. Potts as president, Frederick Lewis, Sunday School superintendent, and Sister Emma A. Harris, secretary.

DINED AND MOBBED.

TWO LATTER-DAY SAINT ELDERS HAVE A STRANGE AND THRILLING EXPERIENCE.

ELDER JAMES H. WALLIS sends to the *Deseret News* an account of some further mobbings in the Southern States of America. The letter is dated July 17, 1905, and is as follows:

"Word comes to the mission office here of another outrage committed on two of our Elders in the State of Tennessee, near the same place where our other Elders were mobbed. Writing from Fall Branch, Tennessee, Elder Joseph H. Walton says:

"Leaving J. R. Scalf's in the early morning of July 10, we entered our county with fasting and prayer. Upon reaching the home of a friend, J. R. Cox, we procured some dinner, after which we started work, as we were very desirous of obtaining a schoolhouse to hold meeting in that night. It was not long before we could plainly see that it was with a decided aversion that people met us. The first school trustee that we consulted was a Mr. John McHailey, who immediately refused us permission to preach in any schoolhouse in the neighborhood. We soon detected that the people had been taught against us, for the reason principally of the old, old story of the Mountain Meadows massacre, and we also found a number of books written by some woman, "Seven Years among the Mormons." Six times in succession we were refused entertainment, and as it was getting quite late and the sky was very heavy, we were trying pretty hard to find some kind friend who

would take us in. Finally a human fiend, for such he showed himself to be, came along the road, and whom I recognized as a man who had refused a tract at a store a short time before. He kindly (?) asked us home with him, and upon our accepting the invitation he explained the way to reach his house, and said he had to go back and see a man he was working for, but that he would soon follow us.

"We went to his home, but his wife would not admit us, and we were in the act of leaving when the man came up and made some explanation to her, whereupon she took us in, and we were soon seated in a comfortable parlor, while supper was being prepared for us. But I soon detected that our friend had disappeared, and I did not feel at all good. After supper I went out and looked around the barn, thinking possibly he was there, but I could find no one. I soon afterwards heard some one whistle, and I became more suspicious. Soon a man came in, and also the little boy of the house, with the news that an army was coming. This man became frightened, and he told us to go at once, for the armed mob was after us, and had sworn to have us if they had to kill us. We were just preparing to go to bed when this news came, but instead we had to throw on our things hastily and go out into the dark night, into the rain and the mud. There was a steep side hill not far from the house, planted to corn. As we started up this hill they opened fire, and soon about seventy-five or one hundred shots were fired. When about half way up the hill, I called to Brother Miller, my companion, who was possibly ten rods ahead of me, to come back to where I was. As soon as they heard this, they began shooting directly towards us. In a second, cornstalks were being scattered all around us, but we felt perfectly safe in the care of the Lord. My back being lame from my recent illness, I could not go as fast up the hill as one would like to go under the circumstances. We concluded we were just as safe sitting down as running up the hill, so we rested and tried to locate the direction the mob had taken. We spent the night out in the rain, with no shelter, about a mile from the place we were driven from. The next morning we went through the same place, and all was peace and quietude.

"Dr. McQuarty who attended me during my recent sickness passed through the place, and told me that the mobbing is not approved by the majority of the citizen. The man who invited us to go to his home was the organizer of the mob, and while we were eating supper at his table he was out gathering them together. I think it will be the means of making many friends for the Elders, and I look for a good work being done there. I have been under the doctor's care for a week past, and am very weak and shaky."

NOW OR NEVER.

In "Don Quixote" Cervantes has a picture of a youth who lived in a house named "To-morrow, that is built on a street named By-and-by, and the name of the city in which he dwelt was Never." With biting sarcasm the great humorist describes the youth who drifts in the present and makes his appeal to the future; but that youth is not alone, he is not a solitary individual. These thoughtless ones march in bands and companies. Here is the young man who covets a reputation for wisdom; he is going to take all

knowledge for his province; his standard is high; he proposes to stand among the very first; but he will never be a scholar, because he postpones his study. To-morrow he will buy the book; to-morrow he will lay out the course of reading in history and science; to-morrow he will mature his plans; but now he prefers a light evening's entertainment or an afternoon in the smoking room, given to desultory conversation. For all such there will never be any to-morrow. The point named fifty will simply be a place where these men will sit weeping, with broken hearts.

There will be no to-morrow. There is no action save the present action. It is now or never. Have you forgotten that word in the "Christmas Carol"? When Scrooge, in his terror, wakens he pleads his business, the necessity of pinching pennies, the making of a name for himself, the rising up early and sitting up late, to hoard and hoard. Every hour must be given to business. "My business, my business," murmurs Scrooge. And then the angel answers, "Your business? Why, your business is to help God's little ones." His orphans, His boys with hungry minds, His girls struggling toward character. This is your business, to help God's little ones.

To-morrow, oh men and women, you will turn suddenly round a corner, and, lo, a grave digged—and that grave is digged for your feet. Whatever you propose to do, do it quickly. There is not a moment to lose. To-day give your gifts and harden not your hearts. There is a critical moment in the life of the patient, when the pulse wavers and the spirit hovers between life and death. In this hour, when your noblest aspirations rise and spread their wings and stir, no matter how feebly, it is for you to act with instant and decisive energy. Life's greatest word is "Now," and its duty is work and service.—HILLIS.

CURRENT COMMENT.

An Absent-minded Man.

"A CANADIAN farmer," says the *Liverpool Post and Mercury*, "noted for his absent-mindedness, went to town one day and transacted his business with the utmost precision. He started back on his way home, however, with the firm conviction that he had forgotten something—what it was he could not recall, try how he would. As he neared home the conviction increased, and three times he stopped his horse and went carefully through his pocket-book in a vain endeavor to discover what he had forgotten. In due course he reached home, and was met by his daughter, who looked at him in surprise. 'Why, father,' she exclaimed, 'where have you left mother?'"

A Church in the Bible.

A CERTAIN Italian priest, of a social and friendly character, recognized in his church, in time of mass, the well-known countenance of an English gentleman. Glad to see him there, and wishing to convince him of the superiority of the Papal communion, he wrote on a slip of paper with his pencil, and sent to his friend the following words: "Where was your English church before

the days of Luther?" The English gentleman wrote, in like manner, the following answer: "In the Bible, where your Roman church is not."—*Christian's Armoury.*

The English gentleman's reply is based on a widespread fallacy. No church can exist in a book, not even in the Book of books; if it were so, by destroying the Book the church would be destroyed. The Church of Christ on earth is an organization of human beings. The Bible is simply a record of God's dealings with some of His children.

Victory.

THE following gems of thought are copied from an exchange:

"When you are forgotten or neglected, or purposely set at naught, and you smile, inwardly, glorying in the insult—that is victory.

"When your good is evil-spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence—that is victory.

"When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.

"When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory.

"When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

"When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown—that is victory.

The *Deseret News* adds:

"When selfishness is overcome so completely that you can say even in the face of death, 'not my will but thine be done'—that is supreme victory."

"Undenominational Baptisms."

THE *Daily Dispatch* of July 21, gives an account of two baptisms in the sea at Morcambe performed by an "undenominational minister." The ceremony presented no doubt a strange mixture of truth and error, and the newspaper reporter saw little save the funny side of the event:

"The two young ladies evidently regarded their conversion to the doctrine of immersion anything but solemnly, for they tripped up the steps into the bathing van with the same frolicsomeness as visitors out for cooling dips.

"During the period of 'robing' the officiating minister took the opportunity of delivering an address, in which he upheld the doctrine of immersion as against that of mere sprinkling. He alluded to the time when he took babes in his arms and said: 'I baptize thee,' at the same time sprinkling their heads with drops of water, but he confessed that it had been 'one of the biggest lies out of hell.' Baptism by immersion would yet become the universal mode of the Church.

"Subsequently a pale-faced candidate emerged from the van, wearing a green gown, and she was led into fairly deep water.

"Hundreds of children paddled in, and men and women bathers got near, but the baptizer rebuked them for their flippancy.

"Gingerly handling the young lady by the waist, he whispered a few words—no doubt of courage—and the next minute she was underneath the water, the sudden sousing causing her to get up spluttering and gasping, her predicament creating roars of laughter and comical comments.

"Fortunately she was only immersed once, and was led back to the van, where she divested herself of her robe and handed it to the other candidate, who went through a similar ordeal.

"The minister then appealed for fresh converts, but none responded, and the crowds subsequently dispersed, having thoroughly enjoyed the novel spectacle."

A Simple-Life Colony.

A SIMPLE-LIFE Colony has been established near Lake Como, in Italy, by a number of strange people who seem to be well provided with money and who are in search of a secluded and favorable estate on which to form a new Garden of Eden. The correspondent of the *Daily Express* reports as follows concerning them:—

"They wear scarcely any clothing beyond sandals and one long white gown of light wollen fabric; they spend almost all their lives in the open air, and the men wear long hair and picturesque beards, while the women, robust and the picture of vigor and health, have an almost Amazonian appearance.

"They bathe at least twice a day, are strict believers in vegetarianism and an uncooked food diet; their drink is water, and, as far as one can ascertain, they are one and all free-thinking Christians.

"Of their family histories and past positions in the world they do not speak, though many of them are persons of undoubted distinction. They claim to be the healthiest and most rational livers on earth, and declare that all who desire to escape disease and unhappiness are bound in time to join their ranks and adopt their rules, which are those of nature and of Christ.

"One member of the band, a well-educated German named Paul, to whom I spoke, told me that four years ago he was given up by the best physicians in Europe as a dying man with not another year to live. He adopted the 'Simple Life' as his last chance, rambled in the sunshine in the fields and forests, over the mountains and Alpine pastures, sleeping at night under trees or sheltered by rocks throughout the entire summer; and when the winter came, instead of dying, he felt full of vigor and new life.

"'But are you content to continue this strange mode of life, or will you not go back to your friends and former surroundings now you are cured?' I asked him.

"'I am well,' he replied, 'I am happy and in constant communion with God. Not for anything the world could offer me would I forsake the Simple Life.'

"The queer little commonwealth has been joined by all kinds of people, including Englishmen, Germans, French and Russians, while those that I have seen are certainly of the educated and refined classes."

"CUDDLE DOON."

The bairnies cuddle doon at nicht
Wi' muckle faught an' din;
"Oh, try and sleep, ye waukrife rogues,
Your faither's comin' in."
They never heed a word I speak;
I try to gie a froon,
And aye I hap them up an' cry,
"Oh, bairnies, cuddle doon."

Wee Jamie wi' the curly heid—
He aye sleeps next the wa',
Bangs up an' cries, "I want a piece"—
The rascal starts them a'.
I rin an' fetch them pieces, drinks,
They stop awee the soun',
Then draw the blankets up an' cry,
"Noo, bairnies, cuddle doon."

But ere five minutes gang, wee Rob
Cries out frae 'neath the claes,
"Mither, make Tam gie ower at ance,
He's kittlin wi' his taes."
The mischief's in that Tam for tricks,
He'd bother half the toon;
But aye I hap them up an' cry,
"Oh, bairnies, cuddle doon."

The bairnies cuddle doon at nicht
Wi' mirth that's dear to me;
But soon the big warl's cark an' care
Will quaten doon their glee.
Yet, come what will to ilka ane,
May He who rules aboon
Aye whisper, though their pows be bald,
"Oh, bairnies, cuddle doon."

ALEXANDER ANDERSON.

DIED.

BEECHING.—At his home in London, June 13, 1905, Joel Beeching, aged 78.

DITTY.—At Belfast, Ireland, July 22, 1905, Elizabeth F. Ditty, aged 11 years.

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